

San Marcos Free Press.



I. H. JULIAN,

"Prove All Things; Hold Fast that which is Good."

PROPRIETOR.

16TH YEAR.

SAN MARCOS, HAYS COUNTY, TEXAS, THURSDAY, MARCH 14, 1889.

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Glover Building, on the Square

Special attention given to Diseases of the Mouth and Facial Neuralgia.

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First National Bank of San Marcos, North Side Plaza.

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TO FARMERS. The Standard CULTIVATOR.

The Cassady SULKY PLOW

The Deere, and Eagle, Steel and Wooden Beam PLOWS and DOUBLE SHOVELS.

The McCormick MOWER and BINDER

Are all too well known to need any introduction to the farmers, and are sold as low as the lowest, by

WM. CIESEN, Agent.

J. R. PORTER, Saddles

AND Harness, SAN MARCOS

You can buy Saddles and Harness as cheap as you can anywhere in the State. Post yourself then. Call and be convinced.

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Our Daily Bread.

What do we want? Our daily bread; Leave to earn it by our skill; Leave to buy it where we will; For 'tis hard upon the many— Hard, untried by the few, To starve and die for want of work, Or live, half-starved, with work to do.

What do we want? Our daily bread; Fair reward for labor done; Daily bread for wives and children; All our wants are merged in one. When the fierce fiend, hunger, grasps us, Evil fancies clog the brain; Vengeance settles on our hearts and frenzy gallops through our veins.

What do we want? Our daily bread; Give us that; all else will come— Self-respect and self-denial, And the happiness of home; Kindly feeling, education, Liberty for act and thought, And surely that which we need, Our children shall be fed and taught.

CHARLES MCKAY.

Our Public School System—A Capital Article.

We clip the following from the San Antonio Times, and earnestly commend it to some of our ultra church people who are hostile to our public schools on supposed religious grounds. We commend to all such the Golden Rule as expounded in the following. Don't allow your narrow creeds to come between you and the discharge of a Christ-like duty to your fellow creatures of your own vicinity, to say nothing of what is to the general material prosperity of the community.

THE KING OF TRUE METAL.

Occasionally there comes to our desk a paper called the "Christian at Work." The Times thinks that it deserves the title which it has assumed. Its opinions, its advice, its methods are not those of the theoretical Christian, who weeps over the woes he will not contribute a cent to relieve, and exhausts effort to raise funds for the heathen when want and hunger at home beg for charity.

Speaking of the public school system it says: "If we disestablish our nonsectarian schools, and establish religious and therefore sectarian instruction, what shall we do with dissidents, not of our faith? Shall we do by them as we would have them do by us were the situation reversed, or shall we tax them for schools in which religious doctrines shall be taught inimical to their faith?"

"Do by them as we would have them do by us, were the situation reversed," is a proclamation of universal peace and good will—it is practical Christianity, it is good morals, it is sound statesmanship, it is the whole "law and gospel." It will support enough to eliminate every bigot.

"Put yourself in his place, and you are always in a position to do justice to your neighbor without fretting your own rights."

The Catholic, the Jew and the Protestant are entitled to the benefit of the school fund without having their children led from the "faith of their fathers" by religious instruction which holds one creed better than another. Neither of them have any right to ask that any portion of the fund contributed by the public shall be appropriated to the maintenance of schools in which peculiar religious dogmas shall be taught. All of them have a right to ask that their children shall be educated, and the state and society demand that they shall not only be taught the wisdom of books, impressed with those great moral principles which are the underlying essentials of good citizenship. Every requirement can be met and every reasonable concession made by smothering all credal differences under the broad "do unto others as you would that they should do unto you."

Disappointed Men.

Often as we laugh over the old epitaph, "I was well, I wanted to be better. I took medicine and here I am," we overlook its general application to the laws of life. As with health, so with business: nine persons out of ten ignore the secret of content; they are constantly striving after something different to what they enjoy. A spirit of enterprise is not to be discouraged, but we protest against a habit of change—the habit of shifting from one business to another. The world is full of seedy, disappointed old men, who are picking up a precarious living at the back-door of life because they have, in the course of their lives, tried a hundred different ways of earning a living and never persevered in one because success was not instantaneous. To few men or women is it given to do more than one or two things well, but almost any pursuit may be crowned with success if pursued with a singleness of purpose and a determination to surmount all obstacles.—Texas Siftings.

Thomas Tansley, a writer of the sixteenth century, gives us "It's an ill wind turns no good." "Better late than never." "Look on these things and the stone that is rolling can gather no more."

"Go Forth and Teach This People."

The following eloquent appeal in behalf of universal public education is from the pen of the illustrious Horace Mann, of Massachusetts, one of the purest and noblest philanthropists of his day, whose life was devoted in the school room and in various public capacities to the great cause he advocates:

Better, far better, any other conceivable calamity to our country than that the great lesson which Heaven, for six thousand years, has been teaching to the world should be lost upon it; the lesson that the intellectual and moral nature of man is the one thing precious in the sight of God; and therefore until this nature is cultivated and enlightened, and purified, neither opulence nor power, nor learning nor genius, nor domestic sanctity, nor the holiness of God's altars, can ever be safe. Until the immortal and god-like capacities of every being that comes into the world are deemed of more worth, are watched more tenderly than any other thing, no dynasty of men or form of government can stand, or shall stand, upon the face of the earth; and the force of the fraud which would seek to uphold them shall be but as fetters of flax to bind the flame."

Let those then whose wealth is lost or jeopardized by fraud or misgovernment; let those who quake with apprehension for the fate of all they hold dear; let those who behold and lament the desecration of all that is holy; let rulers whose councils are perplexed, whose plans are baffled, whose laws defied, evade; let them all know that whatever ills they feel or fear are but just retributions of a righteous Heaven for neglected childhood.

Remember, then, the child whose voice first lips to-day, before that voice shall learn to whisper sedition in secret or thunder it at the head of an armed band. Remember the child whose hand to-day first lifts its tiny battle, before that hand shall scatter fire-brands, arrows and death. Remember those sportive groups of youth, in whose halcyon bosom there sleeps an ocean, as yet scarcely ruffled by the storms of passion, which soon shall heave as with the tempest's strength. Remember that, whatever station in life you may fill, these mortals, these immortals, are your care. Devote, expend, consecrate yourselves to the holy work of improvement. Pour out light and truth as God pours sunshine and rain. No longer seek knowledge as the luxury of a few, but dispense it amongst all as the bread of life. Learn only how the ignorant may learn, how the innocent may be preserved; the vicious reformed; the delinquent reclaimed. Call down the astronomer from the skies; call up the geologist from his subterranean explorations; summon if need be the mightiest intellects from the council chamber of the nation; enter cloistered halls, where the sequestered muses over superfluous annotations; dissolve convalescent and synod, where subtle polemics are vainly discussing their barren dogmas; collect whatever of talent, or erudition, or eloquence, or authority, or broad land can supply, and go forth and teach this people. For, in the name of the living God, it must be proclaimed that licentiousness shall be the liberty; and violence and chicanery shall be the law; and superstition and craft shall be the religion; and the self-destructive indulgence of all sensual and unholiness of passions shall be the only happiness of that people who neglect the education of their children.

Chunks of Common Sense.

Kaufman county has produced probably a million dollars' worth of cotton this season, even with a short crop. Yet we hear of hard times. The trouble is that the said dearly beloved million is not lingering in this section to any great extent. It makes its annual trip down here to move the cotton crop, but before it has been here long enough for the people to form its acquaintance, it starts back north and east to pay for bacon, flour, farm machinery, boots and shoes, canned goods and many other things that might be produced here as well as anywhere else. We even send off for onions, cabbages, potatoes, beans, peas and other vegetables that can be raised here to great perfection. This ought not to be so. While cotton is our most profitable surplus crop, and probably always will be, it should not monopolize all our attention. Better mix other things with it a little.—Kaufman Sun.

The assassination of Hon. John M. Clayton, at Plummersville, Arkansas, recently was a diabolical act. It is difficult to imagine that a human being could commit an act so atrocious. It is to be hoped that the large reward offered for the apprehension of the assassin may be the means of bringing them to condign punishment. Such acts reflect no credit on the people of the south.—La Grange Journal.

That if you want anything verbally advertised the best way is to tell it as a 5 o'clock tea.

The I. & G. N. Railroad.

Elsewhere in this issue will be found a pretty full account of how this road came to go into the hands of the receiver, or rather receivers, for there are two of them. The receivers are Col. T. R. Bonner, the well known banker and enterprising capitalist of Tyler, Texas, and N. W. Findley, Esq., an able lawyer and man of well known and acknowledged ability, also of Tyler, and from what we know of the standing integrity and ability of these gentlemen, we feel sure that the affairs of the road will be both ably and honestly administered. It has been expected for several months that the road would be placed in the hands of a receiver early this spring, but it was not expected before about the 1st of March. It seems, however, that Mr. Jay Gould claimed that the road owed him about \$100,000 and brought suit for the amount in the district court of Smith county. The managers of the road, who evidently belong to the utter disregard of all other persons who have claims against the road—and their names are legion. Certain other persons who were present came into court and asked to be allowed to intervene, which Judge McCord very properly allowed, after which still others came in with claims and it was claimed that the road was bankrupt and a motion was filed to so declare it and asking that receivers be appointed to administer the effects of the company. Judge McCord granted the petition and appointed the receivers as above specified, and the receivers have taken charge of the road and all claimants will now be placed upon an equal footing.

Thus it will be seen that Mr. Gould slightly failed in his attempt to gobble up this road, as he has done several others before. Another thing, he has not got any of his pets into the receivership, as has been his game in other cases of the kind.—